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The Christian Socialist

The Golden Rule Against the [redacted] of Gold

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# Inductive Dialectics or Metaphysical Speculation.

## By Prof. Ernest Untermann.

Dear Comrade Carr—This reply to your critique of Josef Dietzgen's philosophy in your issue of February 15th comes a little late, because I waited for Comrade Eugene Dietzgen's answer to my inquiry whether he would like to reply for himself. He writes me that he is too much occupied with other work to take part in this discussion, and so I shall reply in his stead. Better late than never. Since I stand on the same ground as Marx, Engels and Dietzgen in their attitude toward metaphysical dualism, I can claim to be speaking as a member of their school. So far as Josef Dietzgen's own contribution to the Marxian philosophy is concerned, I have Eugene Dietzgen's word for it, that I interpret his father correctly. So you may take this as though it were his own reply.

Let me say at the outset, that I do not take any exception to your policy of leading church members upon what you admit to be "the safe, smooth road of Marxian economics," by adapting yourself to their general mode of thinking. Under the present conditions in the United States, I realize that there is plenty of justification for such a course on the part of comrades, who, like yourself, come from a Christian environment and are naturally inclined to remain in touch with it. You should not interpret anything I may say hereafter as an attempt to interfere with that policy of yours. Of course, this does not mean that I would be willing to adopt your policy as my own.

Neither do I object to your full and free expression on any subject which you may care to discuss publicly in the pursuit of this policy of yours. The Socialist movement stands for unrestricted freedom of speech. There is no view so "heretical" that I am not willing to hear it expressed. All I claim for myself is the same privilege of free speech. And then let the majority decide whose views they wish to adopt as a guide.

Free and calm discussion is the only method by which the Socialist movement can be kept upon the safe and smooth road of Marxian economics. I would use no other method to accomplish this end.

Let me also call your attention to the fact, that the policy of the Socialist parties, so far as they have been, and are, under the control of Marxian Socialists, has been up to the present day, to eschew a discussion of philosophy and theology in the propaganda among the unconverted, and to confine the debates over these questions to convinced Socialists. You, on the other hand, in discussing books dealing with these questions in a paper published for general propaganda among church members, depart from the long-established policy of Marxian Socialists in this respect.

It is only because you have done this yourself that I venture to reply to you in your paper. But this is not my reason for replying to you here. It is only my justification for doing so. My principal reason for discussing this matter with you is that you claim that the Christian Socialist theories of society and nature are reconcilable with Marxian theories. On this point I must correct you.

You repudiate the philosophy of Josef Dietzgen as being contrary to Marxian methods and theories. You say that "the attempt to foist the hopeless philosophy of atheism upon the Socialist movement is foredoomed to the same failure that it has always suffered."

And you say this in the same breath with your endorsement of Marxian economics and politics. In other words, you accept the Marxian economics and politics, but reject the dialectic materialism, which served Marx as a method of research, and which alone enabled him to discover those economic and political conclusions, which you accept. This is contrary to Marx, and therefore it is you who are trying to foist a new theory upon the Socialist movement, not Dietzgen. And the attempt to foist the exploded superstitions of past generations upon the Socialist movement will fail precisely because the dialetjc materialism of Marx, and its elaboration into a consistent dialectic monism by Josef Dietzgen, removes the last metaphysical cobwebs which still obscure the reasoning faculties of the modern proletarian.

The history of all Socialist parties has demonstrated very conclusively that the class-conscious proletariat cares very little for Christian Socialism, and drops all metaphysical superstitions in proportion as the method of dialectic monism is understood and applied.

Marx used his dialectic materialism (generally known as the materialist conception of history, which you, in opposition to Marx and Engels, distort into a "doctrine of economic determinism" and reconcile with your "superhuman" conception of "Cosmic Consciousness") as an instrument of scientific research. It was by this method alone that he was enabled to point out to us the safe, smooth road of Marxian economics, which is our pilot to the co-operative commonwealth. If you accept and endorse Marxian economics and politics, but reject the materialist method, by which these economics and politics were discovered and applied, you must be aware that you reject the very key and foundation of scientific Socialism.

We have it from the mouths of Marx and Engels themselves, that they agreed in methods and conclusions with Josef Dietzgen (see Marx's preface to "Capital," volume I, and Engels' "Feuerbach"). We have private letters, in which they expressed their friendship and theoretical agreement with him. We have it on the strength of their own testimony, that they regarded him not as a mere follower of theirs, but as a cooperator, who discovered their own method of dialectic materialism and applied it upon a field, to which they did not devote themselves, namely, that of the theory of cognition and its dialectic inter-relations with human society and the universe.

It is quite evident, then, that you hit Marx and Engels when you hit Josef Dietzgen and those who are his present interpreters. Marx and Engels are on his, on our side, not on yours. What you call sneeringly and falsely Dietzgen's "pet dogma of dirt" is nothing but the consistent application of Marx's dialectic materialism to the human faculty of thought and its capacity to understand the universe.

This term "pet dogma of dirt," and your disreputable attempt to establish a connection between this "dogma of dirt" and Josef Dietzgen's mode of living and sudden death, is a slanderous and villainous concession to the silly prejudice of the bourgeois Christian against such catchwords as "materialism, atheism, etc." It is the last thing on earth that any "Christian" minister, who claims to be different from bourgeois Christians, should think of, let alone publish as a "scientific" criticism. That is the same method, by which the devout Christians of the eighteenth and nineteenth centuries sought to discredit the ideas of theists like Rousseau, Voltaire, Paine.

And let me tell you in this connection, that you are yourself an "atheist." What you herald to the world as the Christian Socialist theory of society and the world is nothing but a twentieth century copy of the conceptions of the eighteenth century theists, the "atheists" of their day. It is an old, not a new idea. It is a retrogression on the field of philosophy and science, not an advance. Your boastful assumption of scientific superiority over Dietzgen is as ridiculous as would be the idea that Cuvier and Agassiz were more advanced in natural science than Darwin and Haeckel.

The proof of the pudding is in the eating. But not with you. According to your theory of cognition, with its superhuman "cosmic consciousness," which is "immanent, but not identical, transcendent, but not external," you don't really know whether you are eating pudding or ambrosia. And after you have eaten your pudding, you wonder whether you have eaten the ghost of the pudding along with the flour, or whether the "pudding itself" is floating serenely back to that universal, diffused, superhuman and superior consciousness, which is, according to you, the "concentral sun by which suns gleam." A very exact mathematical and geometrical conception, indeed. A "concentral" center which is diffused, which is center and circumference, radius and tangent, which is "superhuman and transcendant," but at the same time underhuman and in every particle of "dirt."

And how do you demonstrate the correctness of this conception? By asserting it. And in support of your assertion you can bring no other testimony but that of scientists like Teichmann or Wallace, who use the method of inductive dialectics in the scientific researches on their special field, but abandon that method and return to metaphysical speculation and belief on the field of philosophy. You quote these men on points, where they proceed unscientifically, instead of scientifically. And on this basis you denounce Josef Dietzgen's theory of cognition as unscientific.

He, on the other hand, has made a science of the theory of cognition and of dialectic monism, just as Marx made a science of political economy. Dietzgen has given us the most trenchant and convincing critique of that vague conception of a diffused universal consciousness, which you claim he was not familiar with. He has solved for good the question of the way in which the human faculty of understanding does its work and penetrates into the mysteries of the universe. He has demonstrated beyond peradventure, that we cannot think without natural materials, and that every attempt to think without a conscious connection with such materials leads back into superstition and metaphysical speculation. According to this conception, universal consciousness cannot exist in any other way than in a multitude of "concrete" forms, and in different stages of expression, the highest and most conscious of which is at present the human mind. If there is a superhuman mind, a conscious mind more highly organized than the human, it must exist in a higher organized natural form, and of such a form every human being would be able to have concrete knowledge. Your diffused and omnipresent mind is nothing but a rehash of the ancient pantheistic notions, a vague and meaningless nothing without practical foundation and outside of the field of scientific perception. That this is so, is proved by the dialectic and inductive method of Josef Dietzgen. It is proved so plainly, that nothing more remains to be said on this subject, and all we can do henceforth is to apply this conclusion to the natural facts of universal evolution. Your assertion that Dietzgen has not proved his point is false. It is you who have proved nothing, and who admit that you cannot prove anything, by telling us that we must believe you.

You distort and misunderstand the significance of Dietzgen's emphasis on the fact that consciousness needs some "concrete" form through which to express itself and is therefore necessarily organized on different planes of perception. And because you have been unable to grasp this simple and evident fact, you roll about in a maze of vague conceptions. You make much of the fact that Feuerbach's proof of the essence of Christianity has been ignored by the professors of the ruling classes. Well, so is Marx's work ignored by them to this very day, and so is Dietzgen's. All for the same reason, namely, that these works undermine the mental foundaion of class rule. And that is the most convincing proof that these theories are really proletarian, and will become the accepted ideas of the class-conscious proletariat.

They represent the Science of the Proletariat. Your notions represent the vaporings of bourgeois pantheists or utopian speculators.

You proclaim the fact that you teach Socialism "in the name of Jesus and Marx." I will not make much of the point that neither you nor any other human being know just what Jesus taught. You merely guess at it on the authority of a set of garbled and self-contradictory records, whose very authorship is admitted to be doubtful by the leading historians of official Christianity itself. And your interpretation of his alleged teachings is only one among an infinity of others, each one of which claims to be the only authoritative one. In other words, no authoritative teaching of Jesus exists.

But let me waive that point and assume in your favor, that your interpretation is really identical with that of Jesus himself. What, then, did he teach, according to you?

His economics, you say, was the Brotherhood of Man on the basis of economic equality. What has that in common with Marxian economics? No more and no less than any other utopian ideal of any other communist thinker that ever lived. The ideal of a co-operative commonwealth is not the typical mark of Marxian economics. The typical mark of Marxian economics is that they reveal the historical way by which a class-conscious proletariat will and must establish a cooperative commonwealth. You might as well claim to be teaching Socialism in the name of Confucius and Marx, or More and Marx, or Fourier and Marx, or Proudhon and Marx. We know what Marx's own attitude toward the utopian thinkers was. He repudiated their economics and revealed their speciousness and shallowness. He lifted economics out of the speculative dream stage by revealing the forces of social evolution and substituting the genetic interpretation of understood tendencies for the speculative appeal to alleged eternal principles of right and justice.

Before you dare venture to assert that you are teaching Socialism in the name of Jesus and Marx, you must first demonstrate, that the economics of Jesus gave to the ancient Christian proletariat a conscious understanding of industrial development and a scientific method for the development of the means to control it. You cannot do this. According to your own admission Christ appealed to all classes on the ground of ethical ideals. He did not proclaim the truth that the Christian ideal could be realized only by the Class Struggle of the proletariat against the ruling classes. You cannot deny this. Or, if you do, you place yourself in opposition to Marx's own conclusions concerning the character of the early Christian movement. According to Marx, the ancient Christians could not be anything but utopians, because in their day the materials for a scientific interpretation of social development did not exist. And the method by which Marx came to this conclusion was that of dialectic materialism, the same method by which Dietzgen came to his conclusions concerning the nature of the human faculty of thought and of the whole universe.

In short, Marx declared that the economics of Jesus were not his own. You, contrary to Marx, proclaim them reconcilable. And you use this hybrid economics in the name of Socialist science as a club against Dietzgen, who stood on the same ground as Marx.

Now what, according to you, was the philosophy of Jesus? A nebulous doctrine of a superhuman intelligence controlling the fate of the universe, including man and human society. Marx's materialist conception of history and the world in general is diametrically opposed to this Christian conception. The philosophy of Jesus is no more reconcilable with that of Marx than is that of Plato, Aristotle, Berkeley, Kant, or Hegel. Marx himself said so in no uncertain language. And Dietzgen himself not only agreed with Marx in this respect, but supplemented Marx's work by a complete application of the method of dialectic materialism to the human faculty of thought and its dialectic inter-relations.

In brief, both the economics and philosophy of Marx are the opposite of those of Jesus (as you interpret Jesus). Your attempt to teach Socialism in the name of Jesus and Marx is, therefore, a virtual repudiation of Marx's own position.

You cannot accept some of Marx's theories and reject others. They stand and fall together. If you reject one, you reject them all. You cannot be a Marxian Socialist in economics and politics, and a theist and metaphysical idealist in philosophy, and still claim to be at one with Marx.

Let this be understood:

If the Christian Socialist theory of social and natural evolution is scientific, then Marx's is not. And in that case we shall have to shift the entire international Socialist movement over to a Christian Socialist basis. There you have your work cut out for you. Come on and show us the scientific correctness of the Christian Socialist theories. Where is the great Christian Socialist work, which shall take the place of the works of Marx, Engels and Dietzgen?

If you claim that Dietzgen's theories are unscientific, then Marx's theories are unscientific. Therefore you must give us an entirely new theory of human history, of the human mind, of human race development, of scientific research in general. Until you do that, I shall stick to Marx's method of dialectic materialism and to Dietzgen's dialectic monism as a means of interpreting man and the universe.

ERNEST UNTERMANN.

## "Socialism" by Spargo

John Spargo is one of the clearest, most brilliant, most interesting and fertile of the American writers on Socialism. From his fruitful pen have fallen three notable books within the last two years, the most ambitious of which is the work entitled, "Socialism," published by the Macmillan Company, New York. Price, $1.50.

The book is popular in style, yet scientific. The account of Robert Owen and other Utopian Socialists is aptly done and the side lights on the life of Karl Marx, the founder of scientific Socialism, will be exceptionally interesting to the general reader.

The main principles of Socialism, such as the Materialist or Economic Interpretation of History and the Class Struggle are explained in a manner both delightful and satisfying. But it is extremely doubtful if Socialists generally will accept with enthusiasm the strange mixture of private production, free voluntary co-operation and State ownership proposed in the closing chapter entitled "Outlines of the Socialist State."

Nevertheless, even this chapter contains much that is instructive and inspiring and the PRINCIPLES expressed are quite correct.

On the whole, the book is one of the most notable contributions to the literature of Socialism and should be read by every one who desires to keep abreast of economic progress.

## Heartless Corporations

Have corporations any heart,
When they allow so many killed,
Neglecting safety plans, that they
May have their greedy pockets filled?
Not only gold, but filled with blood
Of many victims of their greed,
So often killed in accidents
Of which there is no earthly need.

If they care not, they should be forced,
To public safety, to attend;
So that collisions and the like
Henceforth should be brought to an end.
The railroads should have double tracks,
And safety planned in every way,
Instead of planning to get rich
At sacrifice of life, each day.

Too long, the selfishness of men,
Has public safety put aside,
And now 'tis time some other rule
By corporations should be tried:
And as they seem to have no heart,
And only know the rule of greed,
'Tis time that law should reach her hand
And bring the rescue that we need.

—Martha Shepard Lippincott.

## From Richmond to Chicago

(Editorial Itinerary by E. E. C.)

Owing to the sudden lapse of some dates I was unexpectedly but very happily permitted to spend a few days extra with the beloved comrades of Richmond, Va., resting again in the delightful home of the Chappells, whose kindness warms the heart and whose intelligence refreshes the spirit.

The Saturday night meeting was rained out, but I enjoyed a good meeting with the branch one night and lectured on Sunday night to an interesting and attentive audience in Comrade Rev. Daugherty's church. I always enjoy speaking to this people.

The Richmond comrades are an earnest, intelligent and noble set of men, and they are now undertaking their work with renewed vigor. One of their plans is to send literature and loan books systematically to a list of people they have compiled whom they know to be favorably inclined toward Socialism. If this work is vigorously and systematically pushed it will result in much good.

It was a heavy cross for me to part from these dear friends even on the homeward way; but I still hope to meet them all again.

This is one of the great trials of the Socialist lecturer—to be daily meeting new people, getting acquainted, learning to love them and then having to leave them for an indefinite time, perhaps forever. Thus one's heart and mind are ever on a strain of meeting with strangers and parting from friends. This is why I love so well to return to places I have before visited. It brings rest and a sense of home to get back to the homes of those one has learned to love, even though the visit be brief. And now throughout seventeen different States the hearts of beloved comrades are calling me, and letters of love are coming to cheer me on my way. May God bless them all. Their affection enriches my life. It will be an inexpressible joy to me to return to them all again, and wherever a comrade reads these words and finds his love going out to me let him be sure that my heart responds unto his own.

At Hagerstown, Md., where I lectured three times going down, I was privileged to lecture three times also on my return. The meetings were intensely interesting. The comrades there are good listeners and not only "hearers of the word, but doers also" and the movement goes steadily on. Comrades Young, Miller, the Rosenbergs and others are loyally standing by the cause. It is a joy to me to visit these brave, noble men from time to time.

The mountains of Maryland were again covered with snow when I reached Barton, a mining town in the Georges Creek District, where I first lectured eighteen months ago. The Logsdons were waiting for me and took me to their home far up the mountain side. This is a remarkable family. The father, sadly stricken by the loss of the wife of his youth since my former visit, is still surrounded by seven sons and three daughters, with two nephews living near. They are of an historic family, tracing their ancestry on both the paternal and maternal side back through the earliest colonial period in America to England and Ireland. They are of the earliest American stock, all ardent Catholics and all loyal Socialists. They are bright people. All of the boys are taking or have taken special courses in business and mechanics in the Scranton Correspondence School and have about outgrown their unfavorable environment at Barton. But they lovingly stick together as a family and are so loth to break up that they contemplate going all together to some more favorable environment to work out their life destiny. Barton will greatly miss them.

It thrills me to think of these royal, loyal young men, so true to each other, so true to the church and so true to the economic revolution of the world. Neither atheism, freelove, nor capitalistic exploitation will find any encouragement among such as these. May their tribe increase. And may God be with them all in richest, truest blessings wherever they go.

We had the hall packed with interested people and an excellent meeting.

There surely is no trolley road more crooked both ways—sidewise and up and down—than the one running from Piedmont to Frostburg. It is really dangerous, and the motormen seem utterly reckless. The cars are generally overcrowded, and as five fares are collected between Barton and Frostburg—a distance of twelve miles—you see the Chicago Traction Company is a mere novice at grafting.

From Barton, Md., to Cleveland, O., by trolley and steam, required traveling from 9 a. m. till 10:30 p. m. But the comrades had selected a good hotel, and by morning I was rested and ready for the fray. An intelligent audience, quite above the average, among whom were some of the leaders of the movement in Ohio and the nation at large, assembled at the afternoon meeting. Judging by their enthusiasm, the large collection, their unanimous standing vote of thanks and their immediate request for return dates, they must have enjoyed the meeting. I was very happy to meet these comrades, of whom I had heard so favorably, and I shall be glad to visit them again.

At Ashtabula, another return date, a fair sized audience, among whom were five ministers, attended the meeting. We had a good time. And I was glad to meet Comrades Boynton, Fox, Grey, King, Sinclair, Nelson, Cruea, Evans and others again. They have the material for a fine movement there.

The last date of the trip—and now for home! In a hurry? Rather. The steam horse strained and panted on his swift flight across the plains. The strong car bore me safely through darkness and light and after a separation of three months and five days, I was gathered, with laughter, tears and kisses, into the arms of wife and bairns—that's HOME indeed and joy unutterable.

### LOVE'S NAME.

Could I, dear heart and soul and all of me,
Once find the high and perfect word to say
That thing unnamable, which is the way
I love thee, it would be the hidden key,
The nuptial word of life and destiny;
Like iterant music through the safe, sweet years,
Their birth-cry and their requiem, it would flow
To bless my living, shrive my dying ears,
And yet, beloved, through all the noise of life,
Slow-taught by silences and rest, I know
That all-completing word must needs be "wife."
—Clare Mumford.

## It Was Poverty

By Josephine Conger Kaneko.

"If you'd a-went after the doctor when I told you to, he'd a-bin livin' yet. If you'd a done your duty—if you'd a-cared—Oh, you're no human father! You're—"

The woman glared at him with unspeakable hatred, unable to finish her denunciation. Then she burst into uncontrollable weeping. He looked at her, and but for her ugliness, would have pitied her. But as she sat, huddled down in her chair, rocking herself back and forth, wailing and wringing her hands, he did not see the crushed soul, and the hungry, bruised mother-heart of her. He saw only the limp, cheap clothing that hung, half fastened upon her, the face, now repulsive in its contortions, and the light hair, thin and tangled upon her head.

Then he turned to the window and looked down into the dusty, sun-baked street. A steady march of people passed before his gaze. Working people they were, for the most part. The exceptions, judging from their clothing, were beggars and prostitutes. No rich man or woman ever passed along that way. But the man was not disturbed by this fact as he gazed down on the ever-passing throng. Neither was he thinking of the dead child lying on the unmade bed near by.

In that house, when strange, incomprehensible death sat upon his threshold, his mind had traveled a thorn-strewn path back to the little schoolhouse where he and the dead boy's mother had gone to school together. He used to "go by" for Myra and her brother Edgar; their place lay on his road to school. He had frequent fights with Edgar, but with Myra he never quarreled. Once, he kissed her. After that he was afraid of her, and happy because of her. At the noon hour he would sometimes steal away from the boys and lay on the bank of the stream near by and dream of Myra. Gradually her attraction for him became a very pain, and he had to confess his love. As she developed in her womanhood, she took to poetry. Once, just before they were married, she sent him a pretty sentiment, and it came to him as he stood looking down on the hot street: "My love came by this way, and as he passed, the crushed, hurt violets, like human hearts, lay bleeding 'neath his feet." Crushed and hurt—like human hearts.

## Poems by Ralph Korngold

### Ferdinand Lasalle

His lips are closed, he speaks no more,
A bitter smile yet lingers on his face;
Tread softly on the marble floor:
Here lies the champion of the race.

His eyes are closed, they flash no more
Their burning look into the traitor.
A king of men—no crown he wore;
A poet, hero, agitator.

### My Words

You say my words are obscure, but no!
It is your conception of the things I speak of which is obscure.
Someday life will bring you face to face with a new experience of sorrow,
And then, like lightning through the night,
My words will flash through your heart
And illuminate the situation.

### By the Sea

The sea, the sea rolls on in endless undulation,
The sea in which my soul itself reflected sees.
—William Kloos.

Now let me rest from my despair,
Rest by the sea I love so well;
And strengthen myself with the forces of nature,
Like a child with its mother's milk.

O sea, I know thee from the time when I was but a child,
And now I am a heart-broken man,
Having learned the vanity of hope—
And yet I hope.

O sea, why is thy song so sorrowful?
Dost thou sing the misery of the worlds?
O sea, why is thy song so mysterious?
Dost thou sing the secrets of the stars—
The secrets of life and death?

My heart is like a great cave, O sea,
In which all thy notes reverberate.

He turned and looked at his wife. He was a tall, broad-shouldered, dark-haired man, with a kindly face.

"Myra," he said, "don't blame me. My God! It ain't my fault. It's poverty. You know I ain't able to get work for weeks. And there ain't a red cent," he looked at the boy, "to bury him with."

He walked to where his wife sat and dropped in a chair beside her, burying his face in his hands. The rocking of the chair on the bare floor, and the woman's sobs, now less hysterical, were the only sounds that broke the stillness of the room.

Presently he spoke, "Myra, it ain't my fault. Believe me, girl, it ain't my fault. It's poverty that's done it."

And the woman, reaching a hand to his, answered, "Yes, it's poverty that's done it."

## Prophets vs. Peddlers

The larger number of churches and preachers handle trust goods. They dare not do otherwise. They deserve to pay tribute to the ecclesiastical tyranny.

Jesus refused to handle trust goods. They finished him with a blow on the mouth—the mouth that had always spoken for justice and truth; a thorn crown for the brow that had glowed with the light of unselfish service; two nails for the feet that had borne him about "doing good"; two other nails for the hands that had always done kindness; and a cross for his support. Was not that enough? Trusts always measure abundant vengeance. So they gave him a spear thrust for the heart that had always prompted and promoted good.

Trusts commercial, industrial, and ecclesiastical profess to exist by "divine right." Every one of them denies the right of others to live, except as payers of tribute.

You know that nothing exists by "divine right," no matter by what sacred and holy name it is called, that denies to others the right to live on terms of justice and human brotherhood.

There is an infinite difference between getting and having, between begging and being, between peddlers and prophets.

If you are not a "well of water" then you need a rope and bucket that you may draw from some borrowed well.

If you are not "light" yourself, then you need a pipe line to furnish "Standard Oil."

If you are not "salt," there is nothing in God's world to keep you from putrefaction.—(Rev.) William F. Trussell.

## Public Ownership and Socialism

Yesterday Doctor R., a member of the faculty of one of the oldest and most famous of our Theological Seminaries was here to preach in the college chapel. I had the pleasure of entertaining him and having a three hours conversation with him. Our subject was, of course, Socialism. Doctor R. said: "I believe in the public ownership of public utilities but I am not a Socialist." Whereupon I got down "The Encyclopedia of Social Reform" by Comrade W. D. P. Bliss and showed him the ten definitions of Socialism collected there, which prove that collective ownership and administration of public utilities is the essence of the Socialist doctrine. "Yes," said he, "but public ownership does not carry with it the enthusiasm for the common good, the public interest which seems to be the spirit of Socialism."

Then I got out Bulletin 62 of the Bureau of Labor, on "Municipal Ownership in Great Britain," one of the most hopeful and helpful of all the government publications that I have seen, and read from page 19 the following: "As to the assertion that public ownership has promoted better citizenship and stimulates interest in local affairs, the stranger can only rely on the testimony of officials and citizens. On this point corroborative testimony comes alike from the ranks of both the Conservative party and the Labor party. Sir John Ure Primrose, a Conservative, and the Lord Provost of Glasgow, asserts that municipal ownership is the chief cause for the civic enthusiasm of that city, while Mr. John Burns, M. P., the well-known labor leader, says: "Municipal ownership is mainly responsible for the civic renaissance that is so marked a feature of English local government in the last ten or fifteen years." And again, on page 24, "The interests of the city have become so vast that men of strength and power are attracted to the public service. Similar considerations make the public and the press very alert and awake to municipal business. The doings of the town council and the departments are published widely and are carefully perused. Public spirit is constantly on the lookout to maintain the character of its representatives in the council. At the same time a sense of dignity and self-respect seems to have been bred by the public service among its employes."

I send you this because it answers a very common question in regard to Socialism. Every Socialist has been informed at least two hundred times that "You will have to change human nature before Socialism will be possible." He who "knew what was in man" said: "Where the treasure is there will the heart be also." Socialism simply places the treasure where the heart ought to be; human nature will do the rest.

It is needless to say that I fear that Doctor R. was not persuaded to stand for Socialism. The scribes and the doctors of the law were the toughest subjects that the founder of Socialism tried to convert. However, the fact remains that the increase of public activity tends to increase public spirit, and public ownership does and will bring with it the enthusiasm for the common good, the public interest which is the spirit of Socialism. Edward J. Ward.

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## Not God's Way, but Man's

Almighty God, is it Thy will
  That some should starve and freeze?
Dost Thou send millions naught but ill,
  That few may take their ease?

And dost Thou send Thy sun and rain
  A chosen few to bless;
Or condemn most to lives of pain,
  That some have happiness?

And didst Thou give the few this earth,
  Which Thou hast made so fair:
Where for man's needs there is no dearth,
  But plenty everywhere?

Oh, pardon those who blindly say
  Thou willest human need.
Not Thine, but man's the cruel way,
  'Tis due to human greed.

—Thomas O. Clark, in "The Public."

## International Labor Day

May 1st is the day which all the world celebrates in honor of Labor. It is Labor's Fourth of July—the declaration of coming independence. It is Labor's Easter—the great resurrection day from the death of oppression into the future life of Liberty. It is Labor's Decoration day—the tribute of springtime to the glory of earth's heroes. It is the day of the great parade, in which God joins as a Comrade.

Other holidays have often associated with them bloodshed and strife, envy and hatred, greed and treason.

Labor Day stands out pure and undefiled. It is the celebration in honor of the creators of wealth, of prosperity, of happiness; the heroes of progress and development, the heralds of life abundant, of peace and plenty.

And this year Labor has a special reason to celebrate. It has come out further from the domain of capitalism than ever before in history. It has gotten far enough to gain the attention of rulers and presidents.

Then, too, we have some comrades who are sacrificed on the altar of labor's holy cause. In celebrating we must not forget Moyer, Haywood and Pettibone, who are still in jail in Idaho. Make this year's Labor Day a milestone on the road to emancipation. Lift the red flag, which denotes that all nations are made of one blood and that we are all brothers, and wave it before the nations of all the earth.

## Prof. Untermann's Reply

Owing to lack of space Mr. Carr's rejoinder to the article of Prof. Untermann, which appears on first page, cannot be printed in this issue. It will appear in our next and will be well worth your attention.

Those who read Prof. Untermann's article carefully will need no further light by which to see the absolute need of a Christian Socialist journal and a Christian Socialist movement in America. It ought to arouse every religious Socialist who reads it to unceasing activity in behalf of this paper and the Christian Socialist Fellowship.

Read Prof. Untermann's article carefully, then go out and get subscribers for the Christian Socialist to help nullify such teaching; for by such utterances religious men are deceived with reference to the real character of Socialism and Christian Socialist literature is the only possible antidote.

## Call for Second Annual Conference of the C. S. F.

The Second Annual Conference of the Christian Socialist Fellowship is called to meet in Chicago, Saturday, June 1, at 2 p. m. The exact location will be named in our next issue with explicit directions for reaching it by street car.

This will be a momentous Conference. Issues and plans of the utmost importance to the Socialist Movement of America and especially to Christian Socialism will be discussed. Every one is urged to come who is in favor of the objects of the Fellowship: "To permeate churches, denominations and other religious institutions with the social message of Jesus; to show that Socialism is the necessary economic expression of the Christian life; to end the class struggle by establishing industrial democracy and to hasten the reign of justice and brotherhood upon earth."

If you can come, please notify Rev. J. O. Bentall, 5406 Drexel avenue. We hope to be able to furnish local entertainment for all who come.

## Oh Yes You Can!

"I would like to attend the Conference of the Christian Socialist Fellowship June 1 at Chicago if I could; but I am so busy, and then, I cannot afford the expense," says a good comrade.

Oh, yes, you can. It is of the utmost importance. The trip will be well worth the time and expense in many ways.

Come and see the Great City by the lake.

Come and get away from your hard toil and humdrum life for a few days. The change will do you much good.

Come and hear the able, earnest addresses and wise counsels of some of our strongest men.

Come and join your mind and heart with those of other loyal comrades in the effort to advance the cause of true religion and Socialism.

Come and share the honor, burden and joy of helping in one of the most vital and far-reaching movements in the world—the tide of Christian Socialism.

You can put other things aside. You can save the money from less important matters. You CAN come, if you WILL.

Therefore MAKE YOUR PLANS TO COME SURE AND LET NOTHING HINDER YOU.

## "I'll Be There!"

Where? In Chicago.

When? Saturday, June 1, at 2 p. m.

What for? To attend the Second Annual Conference of the Christian Socialism Fellowship.

Who else will be there? Every one who is vitally interested in Christian Socialism and can spare the time and money.

It will be a great occasion, whether the crowd be large or small.

You are coming! Good! Do not fail to notify Comrade Bentall to that effect as soon as possible.

## Socialism or Tyranny*

### Which Will America Choose?

"Once to every man *and* NATION
  Comes the moment* to decide,
In the strife of truth with falsehood,
  For the good or evil side;
Some great cause, God's new Messiah,
  Offering each the bloom or blight,
Parts the goats upon the left hand,
  From the sheep upon the right;
And the choice goes past* forever,
  'Twixt that darkness and that light."

—Lowell.

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*Compare the offer of Christ to the Jews, A. D. 30, and their *utter* destruction as a nation, A. D. 70.

## The Conference Program

Because so much time was consumed discussing the date of the Christian Socialist Fellowship Conference, the program is not quite ready for full announcement. Favorable correspondence is in progress with many able men and the following have already consented to be present and address the Conference:

Lucien V. Rule, of Kentucky, poet-preacher and Fellowship secretary.

W. H. McPherson, Chicago, Congregational minister.

Ralph Korngold, Illinois, linguist, poet, lecturer.

Carl D. Thompson, Milwaukee, preacher, lecturer, and leading American Socialist legislator.

Harvey P. Moyer, singer and leading song-writer of the American Socialist movement, who will have charge of all the music.

J. O. Bentall, preacher, editor, leader of the Chicago Christian Socialist Fellowship Center and noted temperance advocate.

George H. Strobell, of New Jersey, author of "A Christian View of Socialism" and one of the ablest and most influential Socialists of the country.

E. E. Carr, preacher, editor, lecturer, and many others who have been asked to speak and who write favorably.

We do not wish to name any who have not positively promised to be present and take part, and if none but the above were on the program it would be GREAT; but we can assure the reader that there will be more than twice as many able men as are named above, some of them of national reputation, who will take part in the program.

It will be a grand Conference, glorious with song, constantly instructive and inspiring and full of blessed fellowship—"the manly love of Comrades."

Be sure to come. You CAN if you WILL. Let nothing hinder.

### THE CHIEF OBJECT.

The chief object of the Conference is COUNSEL. Out of it will come a grander, stronger Fellowship and a more vigorous and effective work. And every comrade who has a thought of advice or encouragement is urged to come and speak it. If you can not come, write it.

## Call for Executive Committee Meeting

In the Fellowship column the Secretary of the National Christian Socialist Fellowship issues a call for a meeting of the National Executive Committee to occur at Chicago, Friday, May 31, at 2 p. m., which is the latest possible date according to the constitution. The date is placed as late as possible in order to accommodate some who could not well come earlier. Every member of the Executive Committee is urged to make all possible effort to be present, as matters of vast importance to the Fellowship and to the Socialist movement are to be considered. The exact place of meeting will be announced next issue with explicit instructions how to reach it by street car. Local entertainment will be furnished all members of the committee who desire it. Every committee member who is coming should notify Rev. J. O. Bentall, 5406 Drexel avenue.

"Faith without works is *dead,*"—remember *that,* comrade. We must *work out* our social salvation. Are you a worker or a shirker?

## Roosevelt and the Martyrs

Nothing that our strenuous President has said or done in all his strange career has so shocked and pained the hearts of thoughtful, honest people as his deliberate assault on three defenseless men being tried for their lives, hounded by the officials and hired thugs of Standard Oil and the Mine-owners' Association, and by the officials of two State governments.

These men, Moyer, Haywood and Pettibone, officials of the Western Federation of Miners, are very "undesirable citizens" in the eyes of the great grafters of capitalism, whose greed they have dared to oppose in behalf of the rights of working men.

Phillips, Garrison, Lovejoy and John Brown were also very "undesirable citizens" in their day—to the same class of men who seek to murder our Western Comrades now.

But, among thousands of citizens undesirable to the President, was it not peculiarly cruel and cowardly to specify *men on trial for their lives,* who, according to law, must be regarded as innocent, *except by the prosecution,* until proven guilty in a fair trial?

Ah, there is the fearful fact. *The President has joined the prosecution.* These men are being prosecuted *as political offenders.* Capitalist politics in Idaho and Colorado require their condemnation and death in order that the Western Federation of Miners may be discredited and destroyed. Therefore the President deliberately—and not for the first time—throws his weight against them and seeks to prejudice the jury. It is an injustice past all measurement, for the President's words will greatly influence any jury that may be selected, especially as every union man and Socialist will be carefully prevented from serving on that jury.

It is not claimed that these men killed Steunenberg directly, nor that they were even in the State of Idaho at the time. They were deliberately, secretly and illegally kidnapped from Colorado by the combined force of the Union Pacific Railway Company, the Pinkerton detectives and the State governments of Idaho and Colorado—the latter State being under every obligation to protect them, as Justice McKenna of the U. S. Supreme Court so clearly shows.

This kidnapping expedition was commanded by a Colorado military official, the notorious Sherman Bell, who said, *"To hell with the constitution, we'll give 'em* POST MORTEMS." It seemed necessary to railroad these men to death in order to vindicate the monstrous outlawry of the government of Colorado in the late mine troubles there, where hundreds of families were driven from their homes, their property destroyed and wives and daughters brutally outraged.

Gov. Gooding, of Idaho, under all legal and honorable pledges to protect them against injustice, months in advance of their trial, declared "THESE MEN SHALL NEVER LEAVE IDAHO ALIVE." And now the President, on the eve of their trial for their lives, repeats his condemnation of them.

This completes the chain of evidence that there is a political and capitalistic conspiracy to murder these men in order to weaken the opposition of labor to capitalistic exploitation and especially to kill labor's effort on the political field.

The President's letter breathes hate and contempt for the Socialists of the land and clearly illumines and emphasizes his object in singling out our martyr Comrades for his condemnation.

But it is vain to fight against God. "The blood of the martyrs is the seed of their cause."

"John Brown's body lies moldering in the tomb,
But his soul goes marching on."

And if Moyer, Haywood and Pettibone are killed by this infamous persecution we will carry their sacred blood as the holy seed of freedom into every city, hamlet and school district of America, scattering it far and wide, and they shall be enabled to accomplish more for their brother workmen by dying than by living.

Yet, if it be possible, may God save our nation from this crime and from the baptism of blood with which He is wont to purify a people from such iniquity!

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When God is the Ruler of business, the Dictator of the financial world and a Co-worker of the laboring man, and Christ his "days man" pointing the way to do his good pleasure, then the preacher, the teacher and the writer of Christian ideals will become vital factors in modern society once more; because we are a commercial people, and our God must become a Ruler and Leader in our commercial lives.

We have not recognized God in this new sphere of commerce and, until we do, the commercial people will not understand the words of the Christian teacher. When God's relation to the commercial world is understood the national and world-wide socialization of commerce will be inevitable.—Oscar F. Donaldson.

## The Chicago Fellowship Center

The Center had a delightful service Sunday afternoon, April 21. A large audience had gathered to hear Comrade Carr's masterful lecture on "The Factors of Life-Progress," and the verdict rendered by many was that it surpassed anything they have yet heard on this subject. The return of Comrade Carr from his long lecture trip was an inspiration to all who know him and to the Center especially. It is hoped that he may give another of his lectures at the Center in the near future.

From a small beginning in January the Center has developed to a large and important movement. Besides the regular meetings on Sundays, it now maintains two sub-centers—one at the Forward Movement House, 305 West Van Buren street, which meets every Thursday evening; the other at the People's Congregational Church, 9737 Avenue L, South Chicago, where meetings are held every Tuesday night. The plan is to establish sub-centers all over the city in churches and settlements wherever location can be secured.

Good news has come to us from several cities where centers are already established. At Buffalo the comrades are in full swing and prospering. Milwaukee is also in the harness. Denver is doing splendidly and is maintaining successful meetings. Quincy, Illinois, had its first meeting last Sunday. The comrades will find this one of the best methods for propaganda purposes.

When this systematic work is taken up all over the country it will be a mighty factor in the establishment of Socialism.

## Be True to Your Principles

"Recognizing the futility of all mere administrative reform while the entire economic basis of society is fraudulent and dishonest, the Socialist party disclaims all political alliances of whatever character. It declares the salvation of the working class to lie in a purposeful, untiring and unceasing warfare against all political parties of whatever name which stand for the maintenance of a system of society whereby the product of the workers is taken from them under the legal, but morally indefensible coercion of rent, interest and profits."—From platform of the Socialist party of Massachuetts.

## Catching the Vision

The Rev. Dr. Frank D. Burhans, pastor of the Washington Park Congregational Church, Chicago, in a strong sermon on "Divine Selfishness" frankly stated that in the political field the best representation of this highest kind of love was the Socialist movement, because the ideal of the Socialists is not limited to the prosperity, wealth, comfort and happiness of one person, or of a few, or of one nation, or race, but of all the people of the world. He admitted that what the church was doing for the people of the entire world spiritually, the Socialists were doing for all the people materially, the natural inference being that the church and the Socialists were contemporary workers in the world's interest and happiness.

## Dr. Cooke at the Rand School

Rev. Dr. George Willis Cooke, one of our contributing editors, has been delivering a series of lectures at the Rand School of Social Science, New York, on "Literature as Social Interpretation." The special subjects were as follows:

"Beginnings of Literature in Communal Society,"

"Tribal Literature and the Development of Mythology,"

"National Literature and the Evolution of Individualism," and

"Cosmopolitan Literature and the Growth of Collectivism."

Dr. Cooke is one of the ablest exponents of both sociology and literature in this country and we doubt not his work in this connection was wholly satisfactory.

## Socialist Papers

THE CHRISTIAN SOCIALIST is unique among Socialist papers, having its own peculiar work to do, and does not seek to rival or displace any. If it were like the other papers it would have no reason for existence, as they ably cover their respective fields. No matter what other Socialist papers you take, you need THE CHRISTIAN SOCIALIST; and every reader of this paper should take one or more of the other Socialist papers.

Among the best Socialist papers, especially for their respective territories, are the New York WORKER, Chicago SOCIALIST, Milwaukee SOCIAL DEMOCRATIC HERALD, St. Louis LABOR, Salt Lake City CRISIS, Los Angeles COMMON SENSE and the Seattle SOCIALIST.

The APPEAL TO REASON, of Girard, Kan., has the largest circulation of any Socialist paper on earth, WILSHIRE'S MAGAZINE, of New York City, is one of the most virile and interesting, and the INTERNATIONAL SOCIALIST REVIEW, of Chicago, is one of the most scholarly.

SVENSKA SOCIALISTEN.—The only Swedish paper representing the Socialist Party with a circulation reaching every State in the Union, also Canada and Sweden. Brisk, strong, clear, interesting. Fifty cents a year. Published by A. A. Patterson, Rockford, Ill.

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Five annual subscriptions for $2.00. This gives the agent a 20 per cent commission. Get busy.

# Keep Pushing

We have not reached our fifty thousand mark yet. Don't let down your enthusiasm till we do. Let us point to one particular phase of this plan:

In a former issue we called attention to the mighty influence the ministers of the gospel would exert in favor of Socialism if they were led to the truth. We hold that one of the grandest pieces of missionary work that can be undertaken now is to get the CHRISTIAN SOCIALIST into the hands of the preachers.

Let us make this point clear: *Every preacher should be interviewed and asked to subscribe.* If then it were found that he is not able to pay for the paper himself some way should be sought to pay for his subscription. It is important that everyone who can do so be asked to put out their own money for they will then take more interest in it than if they get it without expenditure out of their own pocket.

BUT THERE ARE HOSTS OF MINISTERS WHO LIVE ON STARVATION WAGES. Most of those are splendid, self-sacrificing men, many of whom are in poverty because they choose to speak the truth as they see it. They are the very ones who would make strong men in the Socialist movement. *We must get to them with the message.*

Some of our comrades have already sent in their dollars, their twos and their fives. We have reached many in this way and hear appreciative words from them. But we must reach more.

THIS IS THE BEST TIME TO PUSH. Our comrades are now better able than any other time of the year. We know you are sacrificing and we appreciate this. But we are so very anxious for this work to grow and grow fast.

NO DAY SHOULD PASS WITHOUT FINDING EVERY READER OF THE CHRISTIAN SOCIALIST ASKING SOME CO-WORKER OR NEIGHBOR TO TAKE THIS PAPER. This will mean rapid growth.

Summer is on us and everything is developing. *Now is the time to push* HARD *and get ahead fast.* The fifty thousand are coming and should be here by Christmas. We can start next new year with the weekly if everybody does his part.

Send in for sub. postals and this will help put yourself to work. You get five for $2.00.

Set your feet solid, take a good breath and PUSH. This is our common work. Therefore we must all KEEP PUSHING.

# Items From Everywhere

**Edited by George H. Strebell.**

The entire absence of divisive issues between the two old parties is commented on by the press.

Here is John Temple Graves, a Southern Democrat, demanding that William Jennings Bryan nominate Theodore Roosevelt for President.

Mr. Bryan declines to do so at this time, but does not deny that at some future day he might be willing. The adoption—or shall we say appropriation?—of nearly all Mr. Bryan's policies by Mr. Roosevelt prejudices the Nebraskan toward the President. However, his mind at present is made up in favor of another man. If Mr. Bryan is a delegate to the Republican convention he will nominate Robert M. La Follette, of Wisconsin, for the Presidency; and it is no certainty that even in the Democratic convention Mr. Bryan would not be willing to nominate the Wisconsin Republican.

The trouble with the Democratic party is that its natural radicalism is becoming Socialism very fast, and all the old party leaders see this plainly. They have tried all the old party issues and no one responds. It may be that at the next National Democratic convention the scenes of 1896 will be re-enacted and the convention be captured by the Socialists in the Democratic party. The Socialist party must be destroyed some way and it is entirely within the probabilities that the farce by which the populist party was taken care of may again be played.

* * *

A bill for introducing the so-called Gothenberg system of dealing with the liquor problem has been the subject of a long debate in the Wisconsin Legislature this week. The Social-Democrats, as a substitute measure, introduced a resolution pointing out that "practically every measure so far advanced upon the subject has entirely overlooked the tremendous effect of economic conditions upon the working class; the poor wages, the long hours, the unsanitary and physically depressing conditions in the places of employment, the cheap, adulterated food and, above all, the housing of the working class in unhealthy, cheerless, comfortless hovels," and that "these conditions, taken together, constitute, according to all scientific students of the subject, the most constant and powerful influence in creating and extending the evils of intemperance," and that "it has been proven that where these conditions have been bettered by the increase of wages, shortening of hours and improvement of conditions of labor, intemperance and the evil of the saloon have been lessened in that proportion." The resolution also calls attention to the fact that "the Gothenburg system of Norway and Sweden provides for the assumption of the retail or distributing business of the saloon by private companies, which in itself is objectionable, and besides, leaves the wholesale and manufacturing part of the business in the hands of a great monopoly, whose evil influence is constantly operating against the good purposes of the system," and calls for an investigation of the liquor question by a committee, who shall report to the next Legislature some method of public ownership of the liquor business.

* * *

The Florida Standard, of Jacksonville, has announced its advocacy of Socialism. It is the principal organ of the colored race, and it says that the only party that desires to do justice to the workers is the Socialist party and for that reason should be supported by the working class.

* * *

The Philadelphia North American is accused of championing dangerous doctrines and the Labor Leader, of Lancaster, Pa., comments thus: "But if the North American brand of Socialism means anything worse than helping those nearest you over hard places, we fail to spell it out in the editorials. The vicious circle in which this kind of humanitarianism works, is disclosed in one of the North American paragraphs: 'That's the basis of our brand of Socialism—passing something along to the person on the step below, so long as you have anything to spare from your actual needs: and when you come to the place where you have nothing to spare, by the same token there'll be some one on the step above doing for you what you did for others a while ago.' In the last analysis this is the philosophy of beggary."

* * *

The Social-Democrats of Switzerland have carried another city, that of Biel, over the old parties.

* * *

Tokio, Japan, has a Socialist daily. The first day it was issued 30,000 copies were sold in the city, in spite of the fact that the Japanese have more opposition from the nobility and capitalists than Chicago reds have to contend with, and have twenty daily papers to compete against.

The new daily is called "Heimin Shimbun." Following is an extract from the English department of the paper:

"Socialist movement in Japan has at last achieved such a development as to have a daily paper, the present issue is the first number of the paper, 'Heimin Shimbun,' which means proletarian's paper."

"The home department of Japan announced to prohibit the circulation in Japan of the Kakumei (Revolution), a Japanese journal, which is published at Berkeley, Cal., by the Japanese Socialist students in America. Consequently many copies of that paper have been seized by the postmaster of Yokohama."

"The revolutionary movement in China is adding fuel to the fire. The condition of the insurgents in mid-China is not clearly known as yet, intelligence being cut off for a long time.

"Dr. Sun Yat Sen, leader of the Chinese revolutionists, is now in Tokio."

* * *

"The minister of the interior has said that we aspire to abolish all past effort of the human race, and that we consider as a negligible quantity all anterior conquests of man over nature, injustice and evil. What a misconception is this! For there is no party more profoundly penetrated than ours with the idea of evolution. What we say to justify Socialism, is not only, is not even chiefly, that it realizes an ideal of superior justice, but that it is the culmination, the accomplishment of all the former efforts of men. It is because men, and especially the men of modern times, have won to a dawn of light, a beginning of liberty, that we tend by this light and liberty towards a higher justice. It is because science has created a vast mechanism, grouping and combining the efforts of men, that the workers have conceived the possibility of a social order equally co-operative. It is because the rights of men have entered into the political constitution that the proletariat has formed the hope of realizing them also in the economic system, in order to rescue the producers from a condition of servitude which is beneath the rights of men as proclaimed by the revolution. And while we thus conceive of human progress precisely as an evolution you accuse us of destroying progress! What we say is, that the fruit is ripe and the hour has come to pluck it; but we do not, therefore, despise the flower, nor seek to destroy the root."—Extract from Jaures' speech in the French Chamber of Deputies.

* * *

The New York Volkszeitung publishes a cablegram from Helsingfors, Finland, stating that the election for members of the legislature resulted in a grand victory for the Social-Democrats. The count is incomplete, but it is shown that the Social-Democratic party captured 81 seats, the Old Finn party 47, the Young Finn party 28, and the Swedes 2. There is no question but that a strong anti-Russian policy will be declared and internal improvements will be pushed, even though the legislature's powers are limited.

* * *

From every part of the world comes the cry of discontent, and always wrongly interpreted by the "wise" statesmen in power. Autocracy would really like to continue to array religion against religion and race against race, so as to secure itself, but the workers of the world are beginning to see through the game. There is only one set of ideas behind the agitation everywhere and these are the ideas formulated as Socialism. Every success of those ideas is carried to the remotest part of the earth immediately and translated into every civilized or semi-civilized tongue. The leaders of revolution in Japan, China, Persia, India, Egypt, and even Turkey, are as well informed and teach the same Socialist doctrine as is taught in the universities of Germany, among the sturdy workingmen of Great Britain, or make the heart of the Rocky mountain miner glad by its promise of a better day. It is a most wonderful spectacle to those who will open their eyes and presages the most wonderful things for this old world of ours.

* * *

The Wisconsin comrades are doing great things Their work in the Legislature has been specially significant. Comrade Victor L. Berger went to Madison last week to address the Assembly Judiciary Committee on the bill providing for a constitutional convention for the State of Wisconsin. This is perhaps the most important bill introduced by the Social-Democrats in the Wisconsin Legislature this year. The present State constitution is a block to all constructive Socialist work. Comrade Berger made a good plea for the bill, and the Judiciary Committee reported it favorably, although this committee is one of the most conservative committees of the Legislature. It is in fact called the "graveyard committee." The Social-Democratic bill permitting cities to establish municipal coal and wood yards has passed the Assembly. Of course, it has yet to pass the Senate, which is not so easy. Still this is one step forward. "I never looked into Socialism until now," said Assemblyman Olen, of Waupaca, the other day. "But I've been watching the Social-Democrats in the Legislature, and I notice that whenever there is a measure that is aimed at the poor man or the common people, or seeks in any way to do injustice, these Socialists are right there every time. * * * We ought to be fair to the Socialists; they've got a lot of mighty fine ideas." Mr. Olen is now reading a book on Socialism. And he is not the only one in the Legislature who is doing that. The Social-Democratic bill providing an eight-hour day for railway telegraphers has passed the Wisconsin Assembly without one dissenting vote. This is the sort of labor legislation which the Socialist party can secure even in its infancy and while so much in the minority. After all, a very few fighters can accomplish some good things. Election frauds in Manitowoc defeated Mayor Stolze, although the Social-Democrats increased their vote and their representation in the council. We now have three aldermen there. A Social-Democratic alderman and supervisor were elected in Prairie du Chien. Four Social-Democratic aldermen, out of a total of eight, were elected in South Milwaukee, a suburb of Milwaukee city. Marinette increased its Social-Democratic vote from 80 to 200 in the recent election. E. H. THOMAS,

State Secretary.

Milwaukee, Wis., April 11, 1907.

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Australia's Socialist movement is gaining ground very rapidly. Several weeks ago it was stated that the Labor party in Australia had elected 25 members to the Lower House of Parliament. The number is 26, however, the Laborites having won a seat from the government party. In the Senate the Labor party will control 15 seats instead of 14, against 23 for the combined opposition. The Labor party polled 387,000 votes, the anti-Socalists 586,000 votes, the Ministerialists 138,000. As stated, the Labor party was fought upon the issue of Socialism throughout the campaign. The Laborites carried Western Australia over both the old parties and stood second in all other States but Victoria. It is generally recognized by old party politicians that about one more election will find the Labor party in the lead.

## Think Church Is Remiss.

One eminent sociologist and several ministers in Chicago pulpits Sunday discussed the relations of the church and the wage workers.

Prof. Albion W. Small, of the University of Chicago, editor of the American Journal of Sociology, from the pulpit of La Salle Avenue Baptist Church, spoke on "The Church and the People."

"The reason for Socialism in this country today," he said, "is in a large degree the same reason why there are terrorists in Russia. It is because of the dull, stupid, dead church. It is because the church apparently deems industrial conditions good enough to be let alone, thus widening the breach between itself and the working people.

"The entire industrial system needs revision. I am not saying that Socialism is right or that the employers are in the wrong. I cannot even suggest any way either to improve or get rid of the system. But I believe that in time it will be improved. It should be taken as a problem for solution by the church. I believe in the new revival that is coming; Catholic, and Baptist, and Unitarian will forget denominational lines and work together to remove the evils of the world that Christianity should remove.

"In every great city in our country a slavery more degrading than existed among the negroes of the South is prevalent to-day, and those sold in slavery are white girls. In this city alone there is enough of this sort of thing to warrant every church in the city starting a work of rescue. But, on the contrary, the mention of such a work in the pulpit is repulsive to Christians."

The Rev. T. W. Powell, in Millard Avenue Baptist Church, said he recently heard a labor union worker say in a speech:

"Labor union men quite generally feel that the churches are not in sympathy with their struggles; for this reason they stand aloof from the churches and their meetings."

"Does this account for the growing gulf between the churches and the masses?" the minister asked. "If so, there is mighty responsibility upon the churches! Evidently the real mission of the church as the friend and arbitrator of all classes is hidden."—Chicago Tribune.

## Clerical Consistency

Said a robber to a preacher,
"You're in need of cash, I hear;
"I will give you some to meet your
Pressing needs the coming year."

"Thank you, and the Lord who sent it,"
Said the preacher in reply;
"Though dishonesty may taint it,
Sinners may complain—not I."

Said the robber to the preacher,
"Please accept another gift:
"Here's a horse—a lovely creature,
Splendid pedigree, and swift;

"Young, but gentle," said the donor;
"At a very recent date
Stolen from his former owner,
Living in a neighboring State."

Said the preacher, "Sir, you blunder,
Counting me into your plan
For unloading stolen plunder—
I am not that sort of man."

Said the robber, "You're a scholar,
So you can explain, of course,
Why you take a stolen dollar,
But refuse a stolen horse!"

—J. L. McCreery.

## The Law of Suggestion

Dr. Stanley L. Krebs has written a little book on "The Law of Suggestion," which is well worth attention. Besides giving interesting points on hypnotism tending to remove popular superstition on that subject, he shows the incalculable value of suggestion (apart from direct hypnotism) as an aid to health, morals, child-training and business success.

The chapters on Method, Indirect Suggestion and Positive Suggestion are especially valuable.

Every father, mother and teacher greatly needs thoroughly to understand the laws of suggestion. No one can manage and educate children properly without this knowledge. Some have obtained it without studying books, but any one will receive practical help from this book by Dr. Krebs.

The relation of suggestion to religious instruction is handled in a forceful and reverent manner. He says: "The efforts of the clergy to convert men do not meet with more success because the direct suggestions from the pulpit are not supplemented by proper indirect suggestions from the pew. Men of the world as they leave the church seldom hear the people saying, 'That sermon was so helpful, so true.' 'What joy in religion to-day,' etc. They are more apt to hear 'What a dull sermon,' 'Same old song,' etc."

Carping criticism of the preacher and the sermon and the ungodly and self-seeking lives of the members of the church do more to cause general indifference to religion than all other things combined. Improper indirect suggestion is mightier than the direct suggestion of the best pulpit.

Indirect suggestion is powerful in the training of children also, thinks Dr. Krebs. What a child overhears said about him, whether for good or bad, he is apt to realize in character and conduct. One should talk about a child and to him in the way one wishes him to grow.

The book, cloth bound, may be obtained from The Science Press, The Republic, Chicago, for 75 cents.

## Ropp's Calculator

This is not a Socialist book. It is only a short and accurate method of figuring out what you ought to get if you sell anything, for instance, hay, wheat, cotton, or anything else. It's the thing where you buy something for yourself or others. You don't get cheated. It figures cut interest to the dot and your creditors can't overcharge you. You can measure your land or your house and get exact results at once. It is handy for everybody who has anything to do with figures, from farmer to banker. It's a labor-saver and a good thing. If we were farmers, carpenters, business men, or simply ditch-diggers, we would have one. We have one anyhow. It's the handiest thing out. You can get information concerning it by addressing Ropp & Sons, 220 South Clark street, Chicago. Mention the Christian Socialist.

Nay, take my life and all, pardon not that:
You take my house, when you do take the prop
That does sustain my house; you take my life,
When you take the means whereby I live.
—Shakespeare.

## Constitution of the Christian Socialist Fellowship.

### Adopted at the First Annual Conference, Louisville, Ky., June 18, 1906.

cy and to hasten the reign of justice and brotherhood upon earth.

ARTICLE III—MEMBERSHIP.

Its members shall consist of all those who, agreeing to the object of this movement, shall give their name for enrollment to the secretary. They shall become active members upon payment of one dollar or more per annum.

ARTICLE IV—OFFICERS.

Its officers shall consist of a secretary, treasurer and an executive committee of fifty members, five of whom, together with the secretary and treasurer, shall constitute a quorum, provided that on demand of any two members of the executive committee, any or all actions of the quorum shall be suspended until ratified by a majority of the Executive Committee.

ARTICLE V—DUTIES OF OFFICERS.

The duties of the officers shall be those usually devolving upon their respective offices. The executive committee shall meet in regular session annually during the month of May, time and place to be determined by a majority of the committee.

Special meetings may be called at any time by a majority of the executive committee to act upon such business as the call specifies.

All meetings of the executive committee and of the Fellowship shall be called to order by the secretary and a president shall be elected for the session.

They shall hold office for one year or until their successors are elected.

ARTICLE VI—CONFERENCE.

The annual conference shall immediately follow the regular meeting of the executive committee as the committee may provide.

ARTICLE VII—BRANCHES.

Branch organizations may be formed in State, County or City which shall have local jurisdiction within their own territory.

ARTICLE VIII—THE REFERENDUM.

The active members shall always have the right of the initiative, the referendum, and the imperative mandate, upon the petition of 10 per cent of their number.

ARTICLE IX—AMENDMENTS.

This constitution may be amended at any meeting by three-fourths vote of active members present; provided that notice of any proposed amendment be submitted to the executive committee two months prior to the time of said meeting.

## The Christian Socialist Fellowship

Rev. L[illegible] V. Rule, Secretary, Goshen, Ky
Rev. William A. Ward, Treasurer, Henderson, Ky
National Executive Committee of Fifty Members

The Secretary hereby calls the National Executive Committee of the Christian Socialist Fellowship to meet in Chicago promptly at 2 p. m., Friday, May 31. The local meeting place will be announced in next issue. The National Conference of the Fellowship is called to meet at same place at 2 p. m., Saturday, June 1.

* * *

The following letter from Comrade Weeks explains itself and clears the situation concerning time of meeting:

New York City, April 4, 1907.

Rev. Lucien V. Rule, Goshen, Ky.:

Dear Comrade—The constitution of a society is a contract between all its members, and every individual member has therefore the right to hold the society to strict conformity with its constitution, and to shape his own engagements on the presumption that everything will be done as the constitution provides. I therefore think that if any single member of the Fellowship desires to have the conference held in May, a[illegible]vided by the constitution, it ought to be so held. I learn from Comrade Carr that he has all along taken for granted that the conference would be held in May, and has shaped his various engagements with that date in view; and that, besides, he thinks the effect will be bad, of the Fellowship violating its constitution on any point. Please therefore consider that I withdraw the suggestion I made, that it might be advisable, if the constitutional difficulty could be got around, to hold the conference some time in the summer, and I now give my vote unqualifiedly for holding it in the last week of May. We must on every account have Comrade Carr with us; and we cannot give any member reason to think that his rights are disregarded. Fraternally yours,

RUFUS W. WEEKS.

* * *

Comrade Strobell writes that he will make every effort to be at the conference, even if he has to miss his State convention, which convenes the 30th of May. He greatly regrets this. But adds the good word: "We've just had another Collectivist dinner in New York; 336 people paid $1 to eat and hear Socialism discussed. It was a great occasion. Wanhope, Ghent, Spargo and Hilquit spoke. Weeks presided."

* * *

The Milwaukee Christian Socialists, led by Comrades Poor, Peterson and Burdette, have started a Fellowship Center with a promising outlook. The organization is young but growing.

* * *

Comrade Rev. J. C. Hogan, of Nepera Park, N. Y., has put out a new edition of his "What About Socialism," the price very reasonable per hundred.

* * *

The Secretary addressed the Suburban Literary Club of Louisville, April 11, on Socialism. The club was deeply interested, and some very progressive people belong to it. The women members are quite up to the best Socialist thought. Mrs. Geo. E. Spurrier is an appreciative reader of the Christian Socialist and a student of economics. She is certain of the Social Revolution. The Secretary was introduced by a friend of many years, Wm. H. Field, attorney and poet, who is also deeply interested in social issues. The effect of last year's conference is evident. A leading Presbyterian minister and teacher was present and heard with cordial approval.

* * *

The New Albany, Ind., comrades are arranging for the Secretary to address the ministers' association soon. The Falls City Fellowship is doing splendid work, and this is one of their moves.

Comrade Hill writes that the Buffalo Christian Socialist League is prospering, new members joining every Sunday.

* * *

The exactions of his work as a printer have kept Comrade Goodman from outside church work this winter, but he will shortly resume the field on Sundays. He will probably begin the fellowship evangelism with a special sermon in the Park Christian Church, New Albany, whose pastor and board have given him a kindly invitation. This is the church of which our comrade, Rev. Wm. A. Ward, was formerly pastor, and where he preached his notable sermon on the Colorado outrages on the working class. Comrade Goodman's membership is in the Christian Church, and he works under that auspices, though he has never been formally licensed or ordained. Ministers of this denomination are giving notable expression to the Social Conscience.

* * *

The Lyceum circular of Comrade McGrady's work gives dozens of press reports showing the tremendous power of the man upon the platform or in the pulpit, and the following sketch will be of interest to our Fellowship readers:

"Thomas McGrady was born at Lexington, Kentucky, on the 6th day of June, in the year 1863. His ancestors were sturdy Irish revolutionists and were identified with every movement for the freedom of their native land. After a thorough course of classical and theological training, Thomas McGrady was elevated to the priesthood in 1887. During his ministerial life, which embraced a period of fifteen years, he was assigned to pastoral work in Galveston, Houston and Dallas, Texas; Lexington, Cynthiana and Bellevue, Ky. His radical utterances and revolutionary doctrines eventually provoked the wrath of the ecclesiastical authorities, which he spurned with the defiant spirit of a rebel, and in defense of his opinions he ultimately resigned his pastorate, abandoned the priesthood and renounced the creed of his fathers. He has since adopted the legal profession and is now practicing law at Newport, Ky. Not only is he an eloquent orator, but he is also widely known in the literary world, having written numerous books, among which are 'The Mistakes of Ingersoll,' 'The Two Kingdoms,' 'Beyond the Black Ocean,' 'A Voice from England,' 'City of Angels,' and 'The Clerical Capitalist.' His works on sociological questions have been translated into many foreign tongues."

When Father McGrady became converted to Socialism he wrote to Father Hagerty, then rector of the Catholic Church at Cleburn, Texas. Intimate friends though they had long been, they were not aware what they thought on the social problem; and when Hagerty replied, "Dear Comrade—I welcome you to our ranks," only a Socialist can imagine how McGrady felt. Hagerty is a tremendous power in the pulpit, and one time when he visited McGrady at the Bellevue church and preached with the unvarnish, vital thought of a revolutionist, the congregation held their breath. McGrady was idolised by his people, and it was with many a heart-throb that they separated. I shall never forget letters that I received from one of his parishioners, a noble woman comrade. And when the ecclesiastic frown followed the utterances of the fearless priest, many a sincere son of the church gave him the quiet hand of fellowship. At this critical juncture he lectured in Louisville, and at the home of Comrade F. L. Robinson we three sat up all night talking about Socialism and Religion. It was a mighty uplift to me, and comrades may appreciate the two sonnets addressed to our worthy brother in the Great Social Revival and Social Revolution which he lives to hasten.

Pacific Coast comrades should address Comrade McGrady at No. 1511 Baker street, San Francisco.

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The various conventional activities of the churches are now a painful disappointment, from the old religious standpoint, but not at all surprising to a man socially awakened. The *Christian Observer* of Feb. 20th contains an article on "The Prayer Meeting Passing Away." It is good, sound sense from an old elder, and true despite Rev. Dr. Cuyler's excellent article following. One of the most intelligent minister-teachers in a southern seminary said to me recently: "It is utterly useless for young men to try to run churches now on sectarian theology. Such questions have died out of the popular consciousness. Religious differences are merely opposite ways of looking at truth. Hence I look for church federation in the near future. The small church is doomed. It is coming to the point where all the denominations must agree to let the strongest one in a given town or country neighborhood occupy the field; and each one of these churches of the people can be supplied by one strong man satisfactory to the several bodies. The lack of ministerial timber is not due alone, as is commonly supposed, to intellectual strictures put upon strong minded young men. It is due primarily to the small compensation ministers now receive."

The significance of these facts we discover in the comment of Dr. Jenkin Lloyd Jones quoted in last issue that the enthusiasm and devotion of the old prayer meeting now exist alone in the civic club and the social fellowship, or the Socialist local. That minister-teacher is thoroughly progressive and humanitarian, and his wife is a conspicuous figure in vital social activities. They are conscious of the vast import of the working class awakening and are with it at heart, although it is not yet clear. Events will bring the vision. I said to this minister that every vital Christian truth is to-day realised socially, to which he assented. And he did not disagree when I affirmed further that the man with the social message would ultimately occupy the pulpit of the people when they once more fill and control the church.